

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

10:11

Haugen, Rev. A. K.
deca3

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Sermon for 3rd Sunday in Advent.

PREPARING for CHRISTMAS

Lesson: Malachi 3: 1—4.

"Behold, I will send my messenger, and
he shall prepare the way before me."

Mal. 3:1.

God was preparing His people for Christmas. He did not have a carload of evergreens shipped to Bethlehem. He did not burden the busy housewife with flatbread and lutefisk, nor ask the city council in Jerusalem to decorate its streets with a dazzling array of colored lights. Nor did He send its citizens bustling to the crowded shops to pick out gifts for friends and neighbors. It would be hard for us to think of the pre-Christmas season without these things, but they are not the most important. It is even possible to have Christmas without them. The shepherds did. Hans Nielson Hauge did.

But God was preparing His people for Christmas. He sent His messenger, John the Baptist, to prepare the way for Christ. And Christ is the heart of Christmas. It was not the eats, nor the streets, nor the gifts, nor the dress that this messenger was to prepare—this John of the wilderness with his meagre fare of grasshoppers and wild honey, and his clothing of camel's hair and his leathern girdle. It was "to make ready a people prepared for the Lord" (Luke 1:17). Is this the chief aim of our preparations for Christmas? It should be.

And how did he prepare the people for Christ and His Christmas? By showing them their sin, exhorting them to repent and turn away from their sins. And so God's prophecy of John was fulfilled, "And many of the children of Israel shall he turn to the Lord their God." (Luke 1:16). And when Christ came these folks had a blessed Christmas. They were ready for it.

But not everyone took to heart John's call to repentance. There were selfrighteous Pharisees in those days too. There were Sadducees who prided themselves on being too enlightened and educated to believe in anything pertaining to God and spiritual realities. These groups saw no need of the Savior Who is the very heart of Christmas. Yet for the sake of outward appearance and honor they followed the groups of penitents to the Jordan for the baptism of repentance. Are there not people like that today? John may have aroused some of them from their otherwise fatal slumber, when he asked them, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7). God grant that many who today follow only the outward forms of Christmas for the purpose of custom or gain may be brought to sense their lost condition.

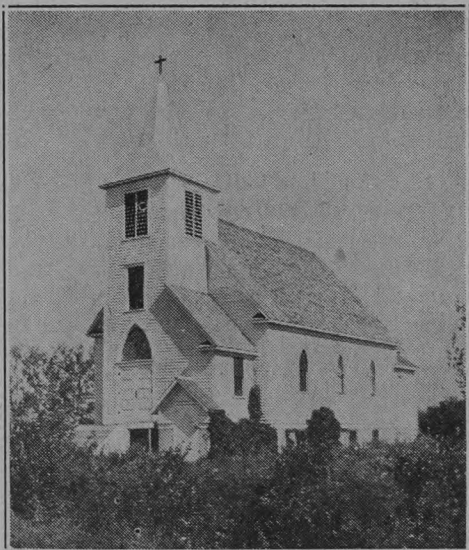
Many in our day think they are prepared because they have Christian parents and relatives. But our relationship to God is an individual matter. "Think not to say within yourselves, We have Abraham to our father..." (Matt. 3:9). Nor are we merely to bring an outward confession. There must be inward life that shows itself in fruits. "Bring forth therefore fruits meet for repentance" (Matt. 3:8). If this fruit is lacking, we are in imminent danger, for "the axe is laid unto the foot of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10).

But John did not only talk to them about their sins. He pointed them to the coming Savior and to the Kingdom of Heaven which was at hand. It is said of him, that he "came for a witness, to bear witness of the light, that all men through him might believe" (John 1:7). God has the same purpose with us. What a glorious preparation for Christmas! Are you and I witnesses to the Light? Are you and I pointing men to Him Who is the glory of Christmas, and Who kindles the light of joy, hope and salvation in benighted hearts?

How are you preparing for this Christmas? Are you helping "to make ready a people prepared for the Lord?" Amen.

—A. K. H.

NUT LAKE LUTHERAN CHURCH



On a hill overlooking the surrounding countryside of pines and poplars and scores of farmsteads stands Nut Lake Church six miles north-east of Rose Valley. Organized on July 30th, 1912, the Nut Lake congregation has always been one of the large centres of our Norwegian Lutheran Church in Canada. It was then served by Pastor H. J. Langaunet. In those early years it was served together with the congregations



of the Leroy Parish by Pastors Tjomsland, Ohnstad, and Rovik, till August 1919. Since then Pastors Odland, Aandal, and Holland have served, as regularly called. The present officers are: trustees, A. O. Martinson and A. Braaten; Sec. A. Dextrud; treas. O. A. Holt. An interesting example of the individual responsibility of each member is shown in the administration of the Ladies Aid. Instead of elections each member takes her turn in alphabetic order to serve as president, secretary and

treasurer. This year Mrs. Christ Pedersen is pres., Mrs. Magnus Martinson sec. and Mrs. A. Martinson treas.

May God bless His Word in our midst that as the tower of the church points upward so we may learn through Christ's ascension to be heavenly-minded; yea, have a desire to depart and to be with Christ in the Church Triumphant. Col. 3:1 If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God.

Looking at Our Confirmation Classes...

HOW GET OUR CHILDREN TO STUDY?

By CARL W. SODERGREN

Pastor of First Immanuel Lutheran Church,
Portland, Ore.

What shall we do to get our confirmation classes to study? This is a question from one pastor to another. It has been with me for some time as I have wrestled with and nursed along one confirmation class after another, and the question is now brought to a focus by a brother pastor who is facing the same question. Perhaps it ought to be shared with the whole Church, for it is a problem for the whole Church to solve.

There are several things that can be done. One is to improve and vitalize the content of the material to be studied, that it will be vital and full of meaning in the every-day life of boys and girls instead of a meaningless drudgery without any significance or connection with the life they are living. This can be done by pointing out its significance and making application to daily problems, which, of course, will help to give the interest and the incentive that is needed.

Another is to show the boys and girls how to memorize and study, for we discover that there are many who have gone to school several years without learning this. Sets of directions on how to study and how to memorize will be helpful.

A third thing is to give very definite and detailed assignments on what to study and memorize, and what is expected; and then to insist that it shall be done. This will clarify the situation considerably and give much needed direction.

Some Practical Suggestions

But the whole responsibility does not rest upon the consecration and the skill of the pastor-teacher. There is also something definite that parents and the home can do. Interest in the work and study, expressed by the home, will be a real incentive to its sons and daughters. If father or mother or sister or brother would inquire about the preparation, see that it is done, and hear the lesson, it would be of inestimable help to students and pastor alike.

The Church also can do something to improve the whole spirit of the work by providing adequate space and equipment and attractive materials. This would raise the standard and provide an atmosphere and dignify the work as it reserves, so as to stimulate the entire procedure. Most

churches have treated their confirmation classes rather shabbily, and made no provision of this kind for carrying out this important work of the Church.

But when all of the above is said and done, there yet remains something more. I have a conviction that there will not be too much studying in spite of the agony and skill of pastor-teachers as long as the Church is what it is and our homes are what they are. There will be more studying and better preparation on the part of boys and girls in our confirmation classes only as the whole level of our Church is raised above and beyond what it is now. When the faith and vitality and devotion and consecration of the whole Church are raised to new levels, then it will be reflected in the life and work and preparation of our confirmation classes.

When Spiritual Things Become Primary

When the whole Church really believes that the preaching and teaching of the Scriptures and the way of salvation is a primary concern and is vital and essential for its growing boys and girls, then there will be improvement. When boys and girls sense, by the concern of the Church and by the very air which they breathe, that what they are doing in the confirmation class is primary, then there will be better preparation and better results. The child, after all, is nurtured by the Church.

Now the pastor-teacher sees this difference operating in the lives of boys and girls, depending also upon the kind of homes from which they come. When the gospel and the Church are first in the home, it makes a great difference in the attitude of the boys and girls toward confirmation. The home has already nurtured and conditioned and given direction to the child long before it comes to confirmation school. When the home has failed to develop Christian vitality, and the Christian way of life is of no consequence, then the pastor is defeated before he begins with the boy or girl from that home. After all, the most important nurture that the child receives is in the home. A revival of the Christian faith and attitudes of the home, and a raising of the level of the spirit and life of the Church will have a direct effect upon its children, and will do much to help solve the problem of how to get our confirmation classes to study.

A Pastor's Saturday Night Prayer

By ERVIN RUSSELL POWELL

Help me, Lord, I humbly pray,
Prepare me for the coming day.
Cleanse me from all stain of sin,

What Shall I Render Unto The Lord For All His Benefits

*A generous Thankoffering to God for
a hundred years of blessings!*

When Jesus of Nazareth bore the cross up the slopes of Calvary, He engaged in the greatest conflict known to this earth. It was for us He bore that cross and hung upon it. He did not falter or fail in this supreme test.

For nineteen centuries the message of His love, of His death, of His glorious victory, has been proclaimed to mankind. For a century this message has been preached to our people on this continent by our church. It has brought life to the dying, forgiveness to the sinner, pardon to the guilty, peace to the troubled, comfort to the distressed, joy to the suffering and hope to all.

Shall we forget these precious blessings which like a living stream have brought salvation to our fathers, to us and our children? Thousands of our people have already answered with an emphatic "NO, we will not forget!" Their pledges to the Centennial Thankoffering have been taken care of promptly. Many have paid them in full. For this we are grateful. Other thousands have started to make good their promises to this Thankoffering but are in arrears. A large number have not started to pay anything. If you should be in arrears or if you have not started to fulfill your promise, kindly make a supreme effort this fall to take care of your pledge. November first 1942 marks the final payment on thousands of pledges. Let us under God finish this task now so we may approach the Centennial year with the Centennial aims and pledges fulfilled.

1843 — 1943

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116, 12—14.

—A. J. Bergsaker.

And pour Thy blessed Spirit in.
Prepare my body, mind and heart
To act a manly, noble part;
By Christlike life and deeds of worth,
To build Thy kingdom here on earth.
And when I come my class to teach,
Or in the pulpit stand to preach,
May all the people plainly see
The living, loving Christ in me;
And faring forth in ways of men,
Make that fair vision live again.

—Sel.

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Has Radical Temperance Opinion Prevented or Promoted Real Temperance Reform?

RIGHT HON. WINSTON CHURCHILL

(Addressing the Annual Meeting of the United Kingdom Alliance in 1908, Mr. Churchill made the statement reproduced herewith. At that time the British Liberal Party, of which Mr. Churchill was a leading member, was engaged in a struggle against vested interests represented in the British Liquor Traffic. This Tribute to the value of the services and to the record of such a Temperance Organization as the United Kingdom Alliance is likewise a tribute to similar groups not only in Britain, but in all other countries of the World.)

I have heard it said often—you must have read it said—that extreme Temperance opinion has stood in the way of moderate Temperance reform. When such statements are made you are entitled to reply that there would be no moderate Temperance opinion without extreme Temperance opinion. But for the vehement impulse which is caused by the revulsion of large numbers of people in our country from the horrors attendant upon the consumption of alcohol, it never would have been possible to keep alive the Temperance movement for all these years in Britain. The Temperance movement itself would have become lifeless, for it is only through the sacred fire which was nourished and cherished by those who are called extreme that public opinion has been conquered, that public men have been abashed before Temperance opinion, and the great mass of the democracy of our country have been successfully guided into a direction of abstemiousness and restraint. And, I think, when we look outside, when we contemplate the millions of people in crowds in our big cities, when we see how much carelessness, it is a wonderful thing that a comparatively small minority of people, pressing forward their cause over long periods of time, have been able to convince the great and overwhelming majority of public opinion, and have rendered it impossible for Governments of either party to exclude the Temperance cause.

From *THE VOICE*.

EVANGELIST REV. T. W. TYSDAL,

newly elected for this work in our Church, is at present visiting Yorkton Circuit. We had the pleasure of having him with us at the Circuit Meeting at Leroy. After that he spent one week with us at Preeceville; from here he went to Rev. Josef Haave at Rose Valley; then to Rev. P. Nelson at Naicam; and from there he will go to Rev. L. M. Hanson of Leroy.

Pastor Tysdal brought us challenging messages from God's Word, and we were greatly blest by his stay with us. May God's blessing follow you Pastor Tysdal as you go on your way.

—G. J. Ostrem.

“Any church will have difficulty in bringing in the kingdom of God in which there are two leaders who will not speak to one another.” — Roy L. Smith.

Harvest Festival

Because of the bountious crops produced this year the people and pastor of the Scandia congregation at Armena, Alta., felt called upon to set aside a special day of thanksgiving and praise for God's goodness. November 8 was chosen in the hope that by that time the crops would be garnered in. But that date found much of the crops still out and under a heavy coat of snow, still the thanksgiving day was celebrated by a crowded church of local and neighboring congregational members. The spirit of thanksgiving permeated the entire day. The was decked with donations of food supplies for our schools in Camrose and the Bawlf Sunset Home. The mission containers on the altar presented a salutary scene. The C.L.B.I. student body was present and enriched the day with their testimonies and song. Pastor Bernhardson assisted the local pastor in presenting thanksgiving messages. Six pioneer Aid members recived their life memorial certificates into the W.M.F.

This service proved to be of special blessing to all those who partook in it.

Moose Jaw Circuit Convention.

Although the attendance at the Moose Jaw Circuit convention at Viceroy Oct. 30 — Nov. 1, was not as large as might have been possible, still the Theme Rom. 10: 1—13 proved to be a source of inspiration and blessing. Once again came the message from God: “The just shall live by faith.”

At the business meeting, Saturday morning, the following officers were re-elected: President, Rev. H. F. Johnson; Vice-President, Rev. T. J. Langley; Secretary, Rev. S. Bue; Treasurer, Rev. A. K. Haugen; Financial Secretary, H. L. Eglund. Rev. John R. Groettum of Moose Jaw was received as a member of the circuit. The invitation of Bethlehem congregation at Midale that the Winter Bible Course be held there was accepted. Rev. Haugen was re-elected Dean with Rev. Bue as assistant Dean.

Secr. S. B.

BROADCASTING

Under the new regulations for broadcasting we are not permitted to make any acknowledgement over the air for any contributions that have been received and so it has been decided to publish the names of all those who wish to help with this part of the Lord's work in our own church paper. Beside the receipt that you will get, your name also will be published in “The Shepherd” from time to time.

As in former years we still have to depend entirely upon your good-will and generosity as God prospers and directs you. If these services have been of any help to you spiritually and you should like to do something to help along the work, send your contribution either to Rev. M. S. Johnson or to myself in care of Radio Station C.F.R.N. Please do not make money orders payable to the Radio Station but to either to Rev. Johnson or myself.

Dear Christian friends, we need your Prayers as well as your financial help, will you not remember the Lutheran Hour?

The folliwing are the contributions received since the first of November:

Mr. H. Haugland, Spring Park; Mr. O. H. Ronnie, Wetaskiwin; Rev. Erik Haave, Edberg; J. B. Anderson, Estate, Tofield; Mr. Ed. Thompson, Viking.

Up to the present time we have only received one half the amount needed to pay for the broadcasts but we know that our people will not let us down.

—C. Holmberg.

Priorities For or Against Liquor?

By Doctor Haljord Edward Luccock
Professor of Homiletics, Yale University

Are we going to have priorities for everything? All right, let's have some priorities for grain. If we don't, there is a sickening hypocrisy about the whole business. Shall we have dinned into our ears that food is defense, and continue to mash millions of bushels of grain into liquor? Shall we continue to export grain to Britain, and have it return as Scotch whisky, that “in-

En sjelesørgeroplevelse

Av sjømannsprest J. T. Norby

Til en by hvor jeg i mange aar var prest, kom en familie flyttende. Der var mange i huset, — far og mor og mange barn. Moren og barna fant veien med en gang til vor kirke; de kom ofte. Derimot ikke mannen.

Om ikke lenge spurgte konen om det gikk an for henne og barna aa bli optatt i menigheten selv om ikke mannen vilde det. Jeg sa henne at mannen ikke eide sjelene deres; vilde de bli frelst, maatte de søke naadens midler uansett hvad en urimelig husband og far sa. De blev optatt som menighetslemmer; de blev velsignet og var til velsignelse.

Ti aar senere blev moren sengeliggende. I 11 lange aar maatte hun for det meste holde sengen. Under denne tiden besøkte jeg henne ofte. Naar jeg kom, var mannen aldri aa se, skjønt det turde vel hende at han var i huset. Saa kom det mig for øre at han var sur fordi jeg kom for at se til hans hustru. De var begge da i 70-aarsalderen, men saa utenkelig som det kan høres, saa var han virkelig sjalu paa presten.

Jeg lot imidlertid ikke hans dumhet holde mig borte fra et sognebarns sykeseng, men kom og gikk som før.

Langt om lenge la jeg merke til at mannen satt innen hørevidde under mine besøk. Litt om senn tok han paa aa liste sig inn i sykestuen. Gradvis flyttet han nærmere, inntil han endelig satt like ved sengekanten mens jeg snakket med den syke. Og han hørte godt efter. Jeg skjønte snart at det var Guds Aand som holdt paa aa tøy op den tørre sjel. Hjertet myknet, selv om hans gamle rygg stivnet med aarene.

En dag da jeg paa opfordring skulde meddele konen nadverden, kom han bort til mig og spurte ydmykt og beskjendet om han ogsaa fikk lov til aa være med. Og saa kom bekjennelsen om et haardt hjertes motstand, men ogsaa om Guds kall og overbevisning.

Det blev for mig en rik og underlig stund. Guds Aand hadde ledet denne mann til syndserkjennelse og til tro paa Jesus paa en slik maate at ingen ære for det kunde tilskrives mig. Gledestaarer rant mig ned ad kindene ved aa se Guds Aands store verk. Og hans var vaate av taknemlighet for frelsen vederfare ham, den uverdige. Nu gikk ogsaa han inn i menigheten.

Noen aar senere blev det klart at konens dager nu snart var omme. En dag jeg var der, sa mannen til hende: “Jeg er saa bedrøvet for at du har maattet ligge slik alle disse aarene.”

Hun svarte med et godt smil: “Men jeg er ikke bedrøvet; jeg er heller inderlig glad. For prøven er blitt oss begge til frelse.”

Det var nettopp paa en tid da jeg saa det som min plikt nu og da aa reise bort fra byen til en avkrok hvor et par folk hadde gjemt sig bort; de hadde før vært menighetslemmer et sted i Minnesota. De laa ogsaa syke. Den syke konen hjemme i byen saa nødig at jeg var utenbys. Hun vilde nemlig saa gjerne at jeg kunde være tilstede i hennes siste stund. Og det bad hun Gud om aa gjøre mulig.

Siste gang jeg hadde vært ute hos de tidligere Minnesota-folk, kom jeg tilbake kl. fire om morgenen. Nettopp som jeg aapnet dørm hjemme, ringte telefonen. Det var den syke konens sønn, som bad mig komme til hans mor straks. Enden var nok nær.

Jeg naadde frem i tide, slik at jeg fikk hjelpe henne med gudsordets tilsagn. Saa var det slutt. Saaledes fikk dette hengivne gudsbran ogsaa sin barnlige bønn opfylt, om at hennes sjelesørger maatte faa være hos henne i dødens stund.

Noen aar senere fikk ogsaa mannen, han som før ikke hadde villet høre, vandre herfra i fred.

Her passer ordet fra Es. 38, 17: “Til fred blev mig det bitre.”

dispensable aid to gracious, old-world courtesy?” Shall we ration everything necessary to human welfare in our country and still give priority to booze? Or shall we rouse out of a coma of unsophistication and do something impolite about the greatest waste in our whole national economy?

—THE VOICE.

Klippen

Midt ude i Atlanterhavet rager det som kjendt en enslig næsten lodret Klippe op af Oceanet — den øverste Spidsen af et under-søisk Alpeland. Den ser fantastisk ud. Aartusinders Storme har sust om denne enslige Klippen. Braad og Bølger har rast mod dens Sider. Knuste Dønningers Skum har kogt og sydet om den. Men Klippen staar — roling, majestetisk og uforanderlig.

Og den vil bli staaende til denne Verdens Solfaldsstime er inde.

Som denne Klippe er Jesu Kristi Person. Han staar midt i Tidens oprørte Hav. Historiens skiftende Stormer og Strømminger har brust om Klippen Jesus Kristus. Han er blit elsket, tilbedt — pint, haanet, fornægtet. En har “bevist” at han ikke var den han sagde sig at være, og en har betragtet ham som en Myte som end ikke var “et Modbevis” værd. Ligegyldigheden har vendt sig fra ham, og Hadet har atter korsfestet ham.

Men Klippen staar. Kjendsgjerningen Jesus Kristus er ikke til at komme udenom.

Det er let a finde svage Punkter ved Kirken, Menigheden, “de troende” osv. — men hvad med Kristus? Hans Person retter, endda i vore Dager, den samme Udfordring som forud til alle Tivlere og Fornægttere “Hvem af eder kan overbevise mig om nogen Synd?” og han og han alene er Kirkens Hovedhjørnesten som bærer det hele. Men samtidig er er han og det bør ikke glemmes den Anstødssten hvor det heder at “den som falder paa denne Stenen skal slaa sig sønder, og hvem den falder paa, ham skal den knuse.”

—C. Skovgaard-Petersen.

DØDSFALD

Rekkerne tyndes iblandt de gamle skandinaviske “homesteadere” her rundt Kandahar. Det har nu veret tre dødsfald i løbet av et aar iblandt de skandinaviske gamle “homesteadere”. Første dødsfald var Nels Carlson der døde den 30te November sidste høst. Andet dødsfald var Ole Brekke der døde den 23de Juli, og denne gang var det Burt Lorntsen der døde den 1ste November, 1942. Alle tre “homesteadet” i Juni 1904 og var naboer.

Da Burt Lorntsen, saa vit jeg ved, har ingen slegtninger her i Kanada, og da jeg har veret personlig kjendt med ham siden vi var skolekamerater, og har vert sammen med ham baade i Norge og her, syntes jeg det var min pligt at skrive litt om ham.

Burt Lorntsen, eller som han kaldt sig i Norge, Berthin Hjelde var født den 5te Juli 1868 i Beitstadens Prestegjeld i nærheten av Stenkjer i Nordre Trondhjems amt. Han utvandret til Kanada i aaret 1895, og bosatte sig fem mil syd fra Kandahar i 1904 hvor han har levet siden.

Han døde paa Wynyard hospital den 1st November 1942. Burt Lortsen var en stille og bramfri mand der ikke forsøgte at gjøre nogen fortrek. Han var godt likt i nabolaget. Nu er han død. Fred vere med hans minde.

—Chas. Wood.

Hører Du Efter?

En liden Kinesergut blev ertet af Kameraterne sine fordi han troede paa Gud.

“Hvis Gud bryr sig om dig,” sa de, “hvorfor sørger han da ikke bedre for dig? Han kunde i det mindste sige til en eller anden at han skulde give dig et Par Sko!”

Gutten stod taus nogen Minutter. Saa sagde han med Taarer i Øinene: “Jeg tror Gud siger det til nogen, men de hører ikke efter.”

“Hvordan har De kunnet tilegne Dem saa mange kunnskaper?” spurte man en gang en meget lærd maan.

“Derved at jeg aldri skammet mig over aa spørre, naar det var en ting jeg ikke visste”, lød svaret.

We thank the brethren Chaplain I. J. Saugen, and Pastor S. J. Rude for this contribution to the question of the Millenium. In this insert form it will be possible to file away these articles for future reference. May the Lord bless the study of His Word. Jesus Christ is coming again! Even so come, Lord Jesus!

THE MILLENNIUM

In these days of distress and perplexities, Christians are often apt to become discouraged. The ordinary preaching of the Gospel may in some instance not arouse enough emotional excitement to counteract the strain. And as a result many seek consolation in fantastic preaching of prophecies. Any one who lived through World War I will recall the influx of such preaching at that time. And now it is again very much in vogue. A common complaint is brought against the Lutheran Church because so little preaching is done on prophecy. The whole question of prophecy is very closely related to the subject of the Millennium.

St. Paul says in Cor. 13: 13: "Now abideth faith, hope, love, these three; and the greatest of these is love." God is love eternally and unchangeably. It is in and throughout this love we human beings have our existence. The means whereby we lay hold of this love are faith and hope. By faith we lay hold of God's love in Christ, and when trials of life become threatening to faith, hope lifts us to the comfort and promises we have in Christ. But in another way we can also say that faith lays hold on the finished work of Christ to accomplish salvation in us, and hope looks to the restoration of the lost Paradise. The Christian hope is therefore also called the Blessed Hope. As such it is very precious to all believers. In dealing with the subject of Millennium, let us ask, does the teaching of a Millennium add or subtract anything to what makes up the Blessed Hope?

Old Testament prophecies tell of the coming of the Messiah to establish a kingdom. The Jews gave to these prophecies a temporal meaning and expected a Messiah who should come in the clouds of heaven, and, as a king of the Jewish nation, restore the ancient religion and worship, reform the corrupt morale of the people, free them from the foreign powers and bring all the world under his rule. And thus ushering in the glorious reign of Messiah with peace and contentment. It was against this carnal notion that Jesus directed many of His discourses. Yet we see the idea was very deeply rooted in the minds of the disciples. See Acts 1:6 and Luke 24:21. In all His teachings concerning the kingdom, Jesus very definitely taught that His kingdom was a spiritual kingdom. "My kingdom is not of this world", He said to Pilate. And when the Pharisees asked Him, when the kingdom of God should come, He answered: "The kingdom of God cometh not with the observation: Neither shall they say, Lo here! or Lo there! for, behold the kingdom of God is within you". Much agitation and criticism have risen among men because of a false understanding of the nature and location of the kingdom of God. If Jesus had entertained the thought that He would some day establish an earthly kingdom, and that He would reign for a thousand years on earth, it seems strange that He never once revealed such a thought. In particular we would expect that He would reveal this when He spoke His last word of comfort to His disciples. On the contrary, He told them that the world would grow worse and that they should have tribulation. In Matth. 24 He tells them that there shall be wars and rumors of wars, and nation shall rise against nation. Against such a dark future He offered them peace in Him, spiritual peace, peace based upon the

forgiveness of sin in His blood. But in the world He offers no peace. And St. Paul says in Romans: "Being justified by faith we have peace with God through our Lord Jesus Christ. Paul fortells what the end time will be like. If the teaching of the Millennium has something to add to the Blessed Hope in the form of strengthening faith and upholding believers in the hour of trials, why did not Jesus and Paul speak about it?

The Apostolic Creed, which is based upon the teachings of the Apostles, states that Christ will return to judge the quick and the dead, and that there will be a resurrection of the body. In this it agrees with the teachings of Jesus. Throughout the N. T. we find that the "coming of Christ" and the "glorification of the believers" are definitely related to one event. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory". Col. 3:4. See also Matth. 25: 31. Here Jesus very plainly says that when He shall come, He shall sit upon the throne of glory and all people shall be gathered before Him. There is no room for a thousand years here nor in any other statement made by Him.

Again in St. John 5:28 He says: "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation." There is one day set, and that day is the Day of the Lord, or, as it is sometime called the Judgment Day.

When Paul set forth his discourse on the resurrection of Christ in 1 Cor. 15, he deals first with the resurrection of Christ, and then he speaks of the resurrection of the body, which will take place at the coming of Christ. "Then cometh the end". If Paul believed in a double resurrection with an interval of a thousand years, why does he not mention it here? A very much used passage by the Millennialist is 1 Thess. 4:13-18. Knowing the purpose of the Epistle, we understand Paul is writing to the Christians who had become concerned about the believers' resurrection, and Paul is describing with clear logical terms the same events as in 1 Cor. 15. That he does not mention the unbelievers is obvious because it was a question raised by Christians concerning the believers. From the teachings of Christ and Paul we have a clear presentation of the resurrection of the body and definitely related to the Last Day.

The only place in the Bible that the Millennium is mentioned is Rev. 20: 1-15. Here the term "a thousand years" is mentioned six times, and it is from the two Latin words Mille (thousand) and annus (year) that the word Millennium is derived. The corresponding word in Greek is Chillas. From the interpretation of this term in its relationship to the return of Christ, we have the teaching of a millennium period during which Christ shall reign for a thousand years on the earth. The Millennialists differ among themselves as to interpretation of many details. They are, however, generally classified as Post millennialists or Pre-millennialists. The Post-millennialists believe that Christ will reign for a thousand years first and then He will come to judge the world. The Pre-millennialists believe that Christ will first raise all believers and then reign for a thousand years and at last judge the unbelievers.

We know that there are many things connected with the last things that are hard to understand and difficult to explain. However, we must remember what the Psalmist says: "Thy word is true from the beginning; and every one of Thy righteous judgements endureth forever." When there are among men different opinions and have encountered contradictions as to the teaching of God's Word, it is because men have

misunderstood and misinterpreted certain passages. In formulating Bible doctrines the principle that has been followed, has been to first make use of Bible passages that are clear in their meaning and on the basis of conclusion arrived at seek to understand the less clear or obscure passages. If this methodological principle is followed, we would not begin our study of the Millennium in Rev. 20, but seek first information from the rest of the Bible. It is this method we have followed, and we have seen that neither Christ nor Paul teaches a period of Millennium.

Some general observations regarding the Book of Revelation may also be helpful in drawing our conclusion. The book is different from all other books in the N. T. Some of the things that characterizes the book are visions, symbolism and numbers. The message which the author wanted to convey to his readers was written in a form of vision or series of visions. These visions are again clothed in symbolism, giving expressions to strange scenes and events. Numbers are used at times but not in their ordinary numerical values, but as symbols of ideas. Precaution must therefore be taken in interpreting anything stated in this book in such a way that it will be contrary to what is taught elsewhere in the Bible.

Turning to the twentieth chapter of the book, we find ourselves in the midst of a series of visions — The judgment of Satan — the blessedness of the saints — the reign of Satan — the Lake of Fire — and the Day of Judgment. In connection with these scenes the term a thousand years is used six times. With the general knowledge of the book and interpretation of numbers other places in the book, we ask, are we to interpret this term "a thousand years" in its numerical value, or are we to apply the same method as used in other places? Particularly if we by so doing encounter difficulties with the rest of the N. T. 's teaching. Again, we ask, is Rev. 20 to be our guide in interpreting the N. T. or shall we let the rest of the N. T. give us light in Rev. 20?

If we start with Rev. 20, we find that an angel is coming down from heaven with a chain in his hand to tie Satan. Is this to be understood literally? Then we ask, has Satan a corporal body? At once we are up against difficulties which we must seek light on from other places in the N. T. According to the words of Jesus, He defeated Satan by His perfect obedience, suffering and death upon the cross. See Matth. 4: 1-11 and John 12: 31-32. Some have raised the objection that this passage in Rev. 20 belongs to a different dispensation, a new period. But Jesus said: "Heaven and earth shall pass away, but my word shall not pass away." According to Rev. 20 heaven and earth remains until the end of the chapter. The new heaven and new earth is described in chapter 21. Therefore all what Jesus said about Satan and his defeat and the weapons that He gave us will hold until the end of time.

The Millennialists say that Christ is to come back to reign on earth, and as a proof for this they give verses 4-6. But verse 4 says nothing about that Christ is to reign on earth, and verse five does not speak about a bodily resurrection. The first resurrection has reference to the spiritual resurrection over against spiritual death, and the second death spoken of is the bodily death. If these saints are to come back to reign with Christ on earth, there must first be a bodily resurrection, and that means there are to be two bodily resurrections with a period of thousand years between. This is contrary to what we have seen in the teachings of the N. T. elsewhere.

Concerning this reign, we are told by the Millennialists, that it shall be a reign of peace. On what scriptural ground can we say that where ungodly, unregenerated man, has the power to uphold peace? It is the

believers who are the light of the world and the salt in the earth. Outside of them there is no influence toward peace.

Concerning the rule of Satan, some of the Millennialists says that the believers shall be taken away before that reign starts. Only the ungodly will be left in the world. In verses 7 and 8 we are told that Satan shall be let loose and shall deceive the nations and a great battle shall take place. What need will there be for Satan to deceive the ungodly? They are already his servants and there will be no need of a great battle for or against good. Because they are all on the one side. In the Post-millennialists' view, that Christ will come to reign for a thousand years, and then He comes to judge the world, we have the old Jewish dream of a Messianic reign of Christ here on earth. This we have shown is also against the teachings of Christ. There is no Utopia for Christians to look forward to here on earth according to Christ's word. "Suppose ye that I am come to give peace on earth? I tell you, nay but rather divisions". Luke 12: 51. The only peace promised God's people on earth till the end of time, is the peace we have in our hearts because we have peace with God through our Lord Jesus Christ. The Christian who look for another kind of peace on earth will sadly be disappointed. The Millennialists, therefore, present an interpretation of the Book of Revelation which involves contradictions in the Bible and surely God does not contradict Himself. Our interpretation of Rev. 20 must therefore be in the light of what is said elsewhere in the Bible.

The binding and the loosing of Satan must therefore be understood as a figurative expression, and must refer to Christ's defeat of him already foretold in the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". Though Christ won the victory over Satan, he still has a foothold in man's depraved nature. This is no doubt what is meant by that Satan shall be loosed for a little while.

The number a thousand years must here, as numbers used any other place in this book, be understood as a symbol of an idea. It will therefore be the most logical thing to apply this to mean the reign of believers with Christ in His spiritual kingdom. Verses 7-11 will then be a vision of the last days upon earth as described by Christ in Matth. 24 and other places. Only such an interpretation will give harmony to the whole teachings of the Bible.

No doubt there will be those who object and say, what about all the prophecies in the Old Testament? To this we will say, that much of the fantastic interpretation of prophecies is due to the fact that Rev. 20 has been falsely understood. Take away the idea of a Millennium and prophecies will be much cleared and have definite purpose. Not the kind that stir up excitement, but builds faith and assurance in God's Word.

In closing we ask, has the eliminations of the Millennium period changed our concept of the Blessed Hope? No! Rev. 21 with its beautiful description of a new heaven and a new earth shines just as clear, and may be, a little clearer and more definite because we have taken away much mist and human speculation that have drawn our attention toward something here on earth. All human anticipation for a better world has been brushed aside and our hope has been purified and made a spiritual thing centered in Christ as our only hope and comfort. And so we say with St. John, as he closed his description of heaven and concluded his book of many visions: "Amen so come, Lord Jesus."

Pastor I. J. Saugen.

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Does The Bible Teach That There Will Be An Earthly Millennium?

Pastor S. J. RUDE

We had not intended to write on this controversial topic, but being urged to do so by some of my fellow-pastors we will by the grace of God at least bear a testimony in regard to what we have gathered in our studies of prophecy, both under Dean Miller's instruction, as a Jewish missionary, pastor, and during the last two years teaching the subject at the C.L.B.I.

Let us say at the outset that we have no mind to enter any controversy. We fully agree that one may be a consecrated Christian and successful worker in the Vineyard of the Lord with quite different views than presented herewith. But it is our good fortune in our church that we may have the liberty to search the Scriptures and profit thereby without having anyone sitting in judgement ready to oust us if our eschatological (pertaining to the last things) views may differ. Here there is room for private interpretation.

There are seemingly two distinct views held right in our seminaries; and yet with a multitude of sources before us, mostly Lutheran, eminent Lutheran leaders and teachers holding practically the same views, as they have derived them from sacred Scriptures, we feel that we are in safe and good company, in spite of the fact that there may be those who do not see eye to eye with us.

Let us remember that the word "Millennium" is a latin term, meaning a thousand years. Hence the Norwegian "Tusind aars-riktet". It of course has its source in the twentieth chapter of Revelation. It is the only chapter with this number, but the idea of a reign of Christ after His Second Coming, which indicates a theocratic government on earth, is found in many places in the Bible as we shall see.

That there is such an age in store for this world is now quite generally accepted both by Lutherans and Reformed. It is however not so clear in our minds where this reign will be. Will it be connected with earth or is it purely spiritual and celestial? Here is room for thought and Biblical research! Of course if prophecy is to be taken purely in a spiritual sense then one may limit it to the spiritual and celestial; but are we justified in spiritualizing every prophecy? Some of them relate to nature, some to animals, some to earthly conditions, etc. etc. How is that possible? If it is to be only heavenly what provisions are there for the lions in heaven? (In the picture of this Kingdom of peace as we have it in Isa. 11 we have reference to the wolf, the leopard, the kid, the calf and the lion.) If we are to spiritualize passages like these, and there are many, what will we arrive at? It appears therefore safest to take Scripture literal when the text warrants it. And that is the intention with this article.

There are many who hold that it is contrary to Scripture to teach that there will be an age in which Christ will establish His reign on earth. As Lutherans we accept the Word literally in regard to the atonement, the sacraments etc. Why not also take it literally in regard to some of the predicted future events?

HAVE WE SCRIPTURAL PROOF THAT SUCH AN AGE WILL BE USHERED IN?

According to Rev. 20 there will come an age of one thousand years in which Satan will be bound. Even if this was the only place "one thousand years" was referred to, and that six times, it would be ground enough to stand on for believing such an age will come, for it was a revelation by Jesus Christ. But there are other passages referring to the same. A period of great blessings and glory in the future is revealed through the whole Bible. These passages can never find their fulfillment in a spiritualized manner in the church. This our present chaotic state of affairs should convince us of. The Old Test. is full of promises of such an age. Dr. Kildahl, in his dogmatic notes, has gathered scores of such passages. There are prophecies of blessings for Israel, for nations and for all creation. These are not intended to have only a spiritual meaning or fulfillment in the present age, nor will they have a literal fulfillment till the Lord comes again. That coming age, which the Old Test.

prophets saw and predicted, was the age known as the Millennium.

Here is an observation that may be well to at least consider: In studying the old Test. we discover that the seventh day was the Sabbath Day. Every seventh year was a Sabbath year, and every forty-ninth year was a Jubilee year. We note there were always six periods of labor, the seventh being peace and rest. If this plan is followed out also in the future is there not a possibility that after the six thousand years of militant endeavors for the church there shall come a period of rest and peace? (This may be the thousand year's period, the seven thousandth referred to in Rev. 20.) We only call your attention to this for consideration.

The first passage we refer to in the Old Test. is Isa. 11:6ff., also ch. 12. Read these verses carefully and see if you can possibly apply them to the church or to heavenly things. Note that chapter 12 gives you a picture of the spiritually restored Israel, who will play such a great part or roll in the Millennial age. Then we jump into the New Test. for the passages in Isaiah and the prophets are too numerous to be included here. Read Matt. 19:28. Here Jesus refers to that coming age. He promises them reward in the regeneration at His Coming. This has nothing to do with the new birth as we think of it in connection with conversion. Here Jesus speaks of a regeneration at His Coming to earth. (Rev. 19.) There will come, according to Scripture, a great regeneration for the earth. (Rom. 8: 19—22). This regeneration will be when Christ comes again. When He is given the throne this regeneration will take place and His apostles will be granted to sit on thrones and judge Israel's twelve tribes. This regeneration or renewal is the Kingdom age known as the Millennial age. Then in Acts this Kingdom age is clearly taught in the third chapter. v. 19—21. Read it. Here Peter spoke to Jews and his testimony was still based upon the national kingdom. Here two elements enter in: "Seasons of refreshing" and "Times of restoration of all things." This is all related to His return to earth. This restoration is again another way of teaching the coming age of peace in which righteousness will reign.

Then turning to Paul in Rom. 8: 19—23 we find additional light. As Paul reached the pinnacle of his unfolding he received a glorious vision of the future. Read these verses. He sees the whole creation groaning in pain longing for redemption. A change will come to this longing earth when Christ comes again. This release has been promised by Isaiah, Hosea and the other prophets. The Millennium is also referred to in Eph. 1:10. Here a new dispensation is pictured. This coming period is the same as the coming age of peace. Many other passages refer to the same age with such blessings and glory which are not possible on earth in the church age, where Satan still has such power, but only when Christ comes again and Satan bound. Is this not the Kingdom in its ultimate and final stage for which we pray in the second petition?

THEN HAVING ESTABLISHED THE SCRIPTURAL VALIDITY OF THE MILLENNIUM WE WILL PRESENT A FEW QUESTIONS THAT NATURALLY WILL ARISE IN THE MINDS OF THE READERS:

1) *When will this Kingdom age (Millennium) be set up?*

According to Daniel it follows the Tribulation Period. According to Revelation Christ comes and puts an end to the tribulation by destroying the false prophet and Anti-Christ and binds Satan for a thousand years. (Rev. 19—20). Then He sets up His earthly kingdom, and Christ and His saints will shepherdize the nations. This may not mean that Christ and His saints will constantly be on earth, but the heavenly world may not be separated from earth as at present. Dr. Lindberg suggests that there will be an intermingling in a fuller sense than in the Old Test. times and during the dwelling of Christ on earth. Christ promised to return and when He does the Book of Revelation will reach its final fulfillment. This is the "times of restoration of all things".

2) *How will this period or Millennium be ushered in?*

Here we will only direct your attention

to Zech. chs. 12—14 and Rev. 19. Be sure to read these.

3) *What are the characteristics of the Millennial age?*

a) Satan's power will be eliminated for he will be bound: Rev. 20: 1—3.

b) Righteousness will reign: Isa. 11:5; Rev. 19: 15b.

c) There will be universal peace: Micah 4: 3—4; (It is very difficult to apply this to the church). Also Amos 9:13—15; Isa. 65: 21—25.

d) Israel will be restored to Palestine and God's favor: Acts 15: 14—16; Jer. 23:5; Isa. 11: 10—16; Rom. 11: 19—26.

e) The Lord shall be King: Zech. 14:9 and Rev. 11:15.

f) Creation's groan shall be hushed. Isa. 11:6—9; Rom. 8: 18—22.

g) Life will be prolonged: Isa. 65:20.

h) Jerusalem will become the religious center: Zech. 8: 20—23; 14:16; Isa. 60.

i) The knowledge of the Lord shall fill the earth: Isa. 2; 3; 11:9; 60:1; Micah 4: 1—5.

These are but some of the glories that are pictured in Scriptures that will characterize the age in which Satan will be bound and designated as the Millennial age.

4) *Who shall share the blessings of this age of peace and good will?*

Seemingly, first the raptured and risen saints, the true church of God: Rev. 20:4; 14:4; 1 Cor. 15: 23; and Rev. 4:9ff. for they are represented there by the twenty-four elders.

Then the martyrs under the reign of Anti-Christ. Rev. 20:4.

In the earthly blessing first of all the rescued and redeemed and saved of Israel. (There appears to be both a heavenly spiritual and a earthly physical character, just as there is a heavenly and earthly Zion and Jerusalem.) See Zech. 12:10ff. Rom. 11:13, 25ff. and many others.

Then those who were not destroyed during the judgments described in Rev. 4—19. These may be people who have not been Gospel-hardened. See Acts 15:14ff. (That is those who have been least destroyed during the end-time judgments under Anti-Christ.)

Note that the conversion of the Jews unto their Messiah will become the means in God's hand to save other peoples yet in the world. See Rom. 11: 12, and Acts 15: 14—16. Because of unbelief the Jews had been set aside, since then Christ has taken unto Himself a Bride out of the Gentiles in their place. This became the 'riches of the Gentiles'. How much more shall the Gentiles receive when "their fullness is come in". That is when they again will assume their place in God's plan of salvation. Rom. 11:15. When the Lord again receives Israel it will be "life out of death" not only for Israel, but also for the rest of the world. Can this be possible? Thus saith the Word! The Lord calls it a "New creation" in the prophets; Jesus calls it "regeneration" in Matthew, and Peter designates it as "The times of restoration of all things" in Acts three.

It does not seem that the Bride will dwell with Christ on earth during the Millennium, but rather that her dwelling is with Him in the skies above the earth. It may be over the Holy City, and it may be possible that this dwelling place will be viewed by the people on earth, thus an intermingling between heaven and earth is made possible as suggested by leading prophetic students.

5) *But now, what will have to take place before the Millennium can be ushered in?*

It seems evident that the rapture will have taken place, for the Bride is with Christ when He comes to bind Satan and set up His Kingdom. It is also quite clear that the Jews will largely be gathered in Palestine, and this is now so well on its way that no one should doubt that possibility. There the Anti-Christ will launch his severe persecution against them and the "day of Jacob's trouble" will be experienced by them. The Anti-Christ system with its persecution of all Christendom will have been experienced, with an appalling falling away from the true faith as described in 2 Thes. 2. But his power on earth will have been brought to an end by the "brightness of his coming." Rev. 19. To see this you should read Zech. 12, 13, 14, and then the judgment scenes as described in Rev. 4—19.

6) *But we hear someone ask this question: "Why does this period of peace end by the letting loose of Satan? Why will he not remain in chains?"*

We are not to question God's wisdom and acts. Satan goes forth to deceive the nations. In spite of the glorious conditions under which they have lived on earth there will still be many who do not heartily enter under the shepherdizing of Christ, especially may this be true of those born during this age. They must be born again, if not they will fall in line with those who at the end will follow the deceiver. Then the Devil is loosed again to reveal two facts: That Satan can never be changed, he is still the same devilish serpent anxious to do harm to the cause of Christ. He can not be converted. The binding of Satan was not his final doom, but now he is finally judged after his attempted uproar which ends in sudden and complete destruction. "And the devil that deceived them was cast into the lake of fire and brimstone, where also the beast and the false prophet are, and they shall be tormented day and night for ever and for ever".

Then we also learn that man could again be tempted by Satan. Man is a failure under every kind of earthly dispensation however favorable that condition may be; so deep and far-reaching was the fall of man. As people now are Gospel-hardened they may become glory-hardened during this period. This may seem as a little break in the future blessings, but it proves that we are still dealing with earthly elements, and that the Millennium we have been speaking about is vitally connected with earth; for how could it have such a rebellion in heaven where no sin ever enters? This should convince you that when the Bible speaks of realities on earth it means what it says and should not be twisted to mean something else.

The thousand year reign therefore seems to be a prelude, or an introduction to the final glory, "The New Heaven and The New Earth."

May these comments prove to be a blessing to someone and lead us to search the Scriptures.

Simple Faith

Oliver Cromwell's secretary was dispatched to the continent on some important bushiness. He stayed one night at a seaport town, and tosed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassy", was the reply.

"Master," said the valet, "may I ask a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and his servant were in sound sleep.

—The Evangelical-Messenger.

Three Kinds of Givers

Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver." — The Christian (London.)

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba, Første Nr. i December, 1942

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

2. søndag i advent.

DET RIKE SOM BESTAAR

Luk. 17, 20—30.

Av sogneprest *Ivar Welle*, Østre Aker.

Menneskenes gamle drøm om et gudsrike av denne verden har faat nytt liv i vor tid. Klarest viser det sig i Sovjet-Russland. Der vil de herskende bygge et nytt rike paa helt materialistisk grunn. Hver tanke paa det hinsidige skal utryddes, haap og bønn skal skremmes ut av sjelene, all religion skal "likvideres". Saa skal det komme, det nye lykkerike, hvor alt er vel. Et guds-rike kan det kalles, men mennesket er selv den eneste gud i det rike. Dette riket tror mange paa, baade i og utenfor Russland.

Den falske drøm viser sig ogsaa i tyskerne "tredje rike", som er likedannet med fariseernes falske mesias-rike. Bare at det ikke er jødisk blod og Palestinas jord som det bygges paa, men "tysk blod og tysk jord". Dette riket har ogsaa sin Messias, føreren, som ropte ut i en radiotal: "Alt hvad I er, er I ved mig. Alt hvad jeg er, er jeg ved eder."

I grunnen finnes den falske gudsrike-drøm hos store masser i alle land i vor tid. Hva er det nemlig som de bygger sitt livssyn paa? Jo, et uklart haap om at der skal komme en dag, da alle for saa meget av livets goder som de begjærer, og blir saa oplyste at de kan nyte det gode.

Historien viser at denne drømmen bare er en drøm. Ofte har menneskene drømt at de stod ved porten til lykkeland. Men saa vaaknet de og saa at de stod i verre ulykke enn før, i nød og blod og ild. Fremtidens historie vil sikkert vise det samme. Og tilslutt skal alle verdens riker og deres herlighet forgaa i dommens ild.

Men der er et rike som ikke er av denne verden. Det vil vor Herre og Frelser at vi skal søke. Han lærer oss at vi daglig skal be: Komme ditt rike!

Det riket kommer isin tid i glans og herlighet. Men hvis det skal komme til frelse for oss, da maa det allerede være begynt hos oss. Det skjer ikke derved at vi vinner mere av jorden og dens herlighet, av mat og drikke og klær, men derved at Gud sender sin Helligaand og skaper oss om til rikets barn. Og den nye skapning skjer ikke utenfra, men inneni vore hjerter. "Guds rike er inneni eder," "Guds rike er ikke mat og drikke, men rettferdighet, fred og glede i den Helligaand."

Allerede her nede er riket vidunderligst av alt paa jord, salige er de som eter brød i det. Og der hvor riket utbreder sig bringer det fred og glede med sig. Hvis menneskeheten noensinne skal naa frem til varig fred og sann lykke, da maa det skje derved at Guds rike i hjertene utbrer sig til de mange, og vokser sig sterk i dem.

Men vi tør ikke ha for stort haap om at Gud:s rike skal utvide sig i bredden. Frelseren selv forbereder oss paa at riket av denne verden skal samle mengden ennu i endens tid. Derfor gjelder det at vi som hører hans ord holder fast paa det rike som er inneni oss, vor tro, vart haap og vor kjærlighet. Den kan ingen ta fra oss. Selv om hele verden faller, selv om alt vort og vort eget legeme fortæres, maa vi faa beholde det Guds rike som er inneni oss, det kan ingen ta fra oss.

For det utvortes har vi ingen garanti, det kan vi miste.

En mann som er godt kjent i Russland, fortalte nylig om tilstanden der. Han nevnte som eksempel at i Moskva med dets fire millioner er nu bare 10 kirker aapne, og i dem samles smaa flokker av troende. Han trodde neppe der eksisterte en prest der mere — i hvert fall ingen som lever av sin prestegjerning, for ingen har saa meget som restene av en skyldedunk aa undvære til mat for en prest.

Han blev spurt: "Finnes der ikke kristendom lengere i Moskva?"

Svaret var: "Jo, der finnes visst meget religiøs bevegelse, kanskje mere enn før. Folk snakker meget om religion og sier at de er "evangeliske", "

Ja, er vi sannhet evangeliske, da har vi riket inneni oss, det som ingen kan ta fra oss, og som alltid bestaar.

Gud gi oss det i Jesu navn!

HVOR VAR KILDEN?

Det var sent om aftenen. Rullegardierne hadde lenge været trukket ned; ute faldt en tætt regn, men inde var det lyst og hyggeligt. Alle var gaat til ro, undtagen presten, som fremdeles sat i sin gyngestol i dagligstuen, optat med lesningen av et interessant tidsskrift.

Da banker det paa døren. Presten legger boken bort, forundret over at faa besøk saa sent og gaar hen og lukker op. Ute staar en ung pike, indhyllt i et tyndt sjal, gjenemvaat av regnet. Halv forskrekket spør hun hurtig:

"Er De presten?"

"Ja."

"Jeg vilde gjerne, De skulde komme med mig og hjelpe mor ind."

Presten tenker straks, at han forstaar det hele. Det er vel igjen en stakkars, fordrukken kvinde, tenker han, som ligger overende i rendestenen, uten at datteren kan faa hende paa benene igjen. Det hendte ikke sjelden slik i den del av byen, hvor han var prest.

"Hvor er din mor?" spurte han.

"Hun holder paa at dø." Piken stak i at graate. "Og jeg vilde saa gjerne, at De skulde hjelpe hende ind."

Presten saa usikker ut. "Ind? Hvor ind?"

"Ind i himmelen vel."

Presten blev urolig. Det er altsaa ikke noen fordrukken kvinde, men en sjel, som snart skulde stedes for sin dommer. Merkelig nok var dette endnu noe nyt i hans sjelesorg. Han var noksaa ung og hadde ikke hat sin stilling som kapellan der i menigheten lenge; og folk pleiet gjerne at sende bud efter den eldre medbror i embedet i saadanne tilfelde.

Den unge kapellan hadde været glad til; han var en mand med temmelig vidtgaaende moderne anskuelser, og han hadde som paa følelsen, at hvor gode disse end kunde være til at holde et menneske oppe i hans livstid, saa var det likesom en anden sak, naar de skulde brukes til lægedom for en døende i hans sidste stund. Derfor var hans allerførste tanke den at be piken gaa til sognepresten, men saa skammet han sig over sin ulyst, tok sin hat og fulgte hende ut paa gaten.

"Hvor bor dere?" spurte han.

"I Lakkeveien."

Det var et trangt og smudsig smug et kvarters vei borte, hun førte ham ind i. Ind gjennom et mørkt gaardsrum gik de, opover to smale trapper, og saa kom de omsider ind i det usle tagkammer, hvor den unge pikes mor holdt paa at stride den sidste strid. Hun laa sammenkrøpet paa en halmmadrass i en krok av værelset og vendte med møie hodet mot presten, da han bøiet sig ned mot hende.

Og saa tok han fat paa den svære opgave, som den skjelvende pike ved hans side hadde lagt paa ham — „at hjelpe mor ind".

"Gud er din far, min søster," sa han, "og du er hans barn, og han elsker dig."

Men intet glimt av forstaaelse viste sig i den sykes ansikt, der hadde et nesten forstenet uttrykk.

"Eders hjerte forferdes ikke," vedblev han, "tro paa Gud og tro paa mig! I min fars hus er mange værelser."

Men uttrykket i hendes ansikt forblev ubevegelig.

Da tok han fat paa fortellingen om den forlorne søn og fortalte om faderens store kjærlighet og lengsel efter at motta syndere. Langsomt og tydeligt fortalte han og lot fortellingens mest rørende punkter komme til sin fulde ret. Og dog, da han var ferdig, følte han at han ikke var kommet et haarsbred nærmere det virkelige maal — at "hjelpe hende ind".

I sin haapløset syntes hun at være ute i det evige mørke uten noen sterk, kjærlig haand til at aapne porten for sig.

Da blev presten i sin fortvivelse drevet tilbake til sin barndoms enfoldige tro, til fortellingen om den korfæstede, saadan som han hadde hørt den paa sin mors fang. Stykke for stykke blev den fortalt, den gamle, gamle historie om, hvorledes Kristus døde for vore synder og om, hvorledes selv den syndigste og mest urene kan bli toet "hvit i Lammets blod".

Religiøsitet Og Kristendom

Det tales ofte om at den og den er svært "religiøs", og man mener aapenbart at den som det er, han maa ha sitt paa det rene, han maa ha sin sak opgjort med Gud.

Ja, man gaar ut fra som givet at den som er "religiøs," han maa være ferdig til aa gaa herfra naar som helst.

Det kommer naturligvis derav at mangfoldige mennesker ikke forstaar at der er en overmaate stor forskjell paa aa være religiøs og være kristen. Man mener tvertimot at dette kommer ut paa ett.

Men det er en misforstaaelse som ofte kan være meget skjebnesvanger.

Der er selvfølgelig ingen kristen som ikke er religiøs. Men det er nok av religiøse mennesker som aldri i sitt liv har vært personlige kristne.

Religiøsitet er nærmest noe medfødt, noe naturgitt. Ethvert menneske har fra fødselen av et visst religiøst anlegg. Der er hos ethvert menneske en viss lengsel efter Gud og den evige verden.

Og likevel, man kan være religiøst anlagt og ha religiøse følelser og stemninger uten paa noen maate aa være en kristen.

Kristen blir nemlig et menneske først da naar han gjennom vekkelse blir overbevist om sin synd og tar sin tilflukt til Guds naade i Kristus og saa oplever "den store forvandling."

Jeg kan si det saa: Man fødes religiøs. Men man maa fødes paany for aa bli kristen.

Religiøsitet er det naturlige menneskes form for religion.

Det koster intet aa være religiøs. Det kan man være med hjertet breddfullt av egoisme. Ja, man kan svelge i religiøse følelser og la sig hensette i de søteste religiøse stemninger og samtidig leve i synd og uomvendthet, ja i aapenbar last.

Anderledes naar et menneske ved Guds Aands arbeide lar sig overbevise om sin synd og fortapthet. Da kan man ikke lenger nøie sig med aa være religiøs. For det er saa mangen jøde og hedning.

Nei, da vil man frelses fra sin fortapte tilstand. Og det skjer naar et menneske feller dødsdommen over alt sitt gamle liv med dets overfladiske og verdiløse religiøsitet og alt annet skrap, og oplever den store overgang fra død til liv, oplever en ny fødsel ved Guds Hellige Aand.

Da først har en del i Guds rike.

Saa ber jeg dig som leser disse linjer: La dig endelig ikke nøie med aa høre til de religiøse mennesker.

Nei, gi dig ikke før du er blitt et kristent, d.v.s. et frelst menneske.

(Fra "Maanedssbladet", organ for den Norske Sjømannsmisjon.)

Til De Troende

En gammel missionær sa en gang: "Husk dette naar du møter et vantro menneske: Det han er, har du været, det du er, kan han bli, og hvad han er, kan du bli igjen."

Et prøvet Middel mod Tvivl og haabløse Tanker er at prise Gud. Mørke kan kun overvindes af Lys.

Og da skete det, at eftersom han talte, begyndte et glimt av haap at vise sig i de fortvilede øine, og der gik som en begyndende bevegelse over de stivnede trek. Et lys tok til at dæmre for den stakkars, angstfulde sjel, et lys, som visselig maatte falde ind over fra den himmelske port, der likesom langsomt holdt paa at aapne sig, for det straalte med en alt sterkere glans, indtil hendes ansikt gav uttrykk for tro og haap.

Den nat døde ogsaa den syke kvinde. Da presten neste dag fortalte tildragelsen til sin kone, sa han stille: "Jeg tror, hun kom ind."

Men selv har den unge prest forladt sit tidligere høie stade for ydmygt at sette sig der, *hvorfra livsens kilde strømmer*, — ved korsets fot.

Det kan gaa an for en person at følge megden gjennom livet, men han maa møte døden alene.

DEN PREKESYKES VIDNESBYRD

"Jeg er en av dem som elsker aa gaa paa møter, for der faar jeg slik rik anledning til aa tale, og aa tale det er den største glede jeg eier her paa jorden. Derfor forsømmer jeg meget nødig noget møte, for da gaar jeg glipp av en anledning til aa tale.

Jeg har for saa vidt ikke noget aa utsette paa vor predikant, han er jo snild paa sin maate, stakkar, men jeg synes iallfall at han preker altfor lenge, bortsett fra at han sier meget som ikke jeg er enig med ham i, men ingen kan jo forlange at alle skal ha slikt lys som jeg har. Men ofte holder han saa lenge paa, at jeg ikke faar anledning til aa aapne min munn, og da er møtet ødelagt for mig, og jeg er sikker paa at alle de andre følger det samme, naturligvis med undtagelse av dem som er misundelige paa mig. Men det er ikke alltid jeg lar predikanten kommandere heller, det er vel andre som har noget aa si enn han! — Derfor har jeg mer enn en gang reist mig og grepet ordet før han fikk tid til aa avslutte. Og da har det været salige stunder for mig, naar jeg har faat øse ut av mitt hjertes rike forraad.

Jeg gir mig alltid god tid. Og selv om det er mange som tar sin hatt og gaar naar jeg reiser mig for aa tale, saa tar jeg mig ikke nær av det. De er naturligvis misundelige, fordi de ikke har slikt lys og slik gaver som mig, — ja, tenk, saa lave og smaalige kan menneskene være! — Og saa er det nok ogsaa mange som er saa kjødelige og overfladiske at de ikke kan følge med i disse dype tanker. Ja, det var til og med nogen som sa at det eneste som var velsignet av alt hvad jeg sa, var "amen".

Det er mange som klandrer mig fordi jeg stadig kommer med de samme oplevelsen som jeg fortalte igaar, var det en som sa at han hadde hørt mindst femti ganger, men det er bare onskapsfull overdrivelse — forresten kan han godt tie stille, for slike oplevelser har nok han aldri hatt, men der stikker misundelsen frem igjen. Hvor meget kjød der ennu finnes, enda jeg har talt til dem i saa mange aar.

Jeg har mange emner. Min tanke kretser sig rundt hele jorden, og jeg vil saa gjerne faa det med alt sammen. Men det blir aldri tid til det; da maatte vi iallfall forlenge møtet til over midnatt, men vor predikant vil naturligvis ikke tillate at jeg faar tale hele natten. Hadde det været Paulus som ledet, saa hadde han nok forlenget møtet nu som fordam. Men vi lever i andre tider nu, dessverre.

Som sagt, jeg har flere emner aa tale om, men det kjæreste emne er nu allikevel mig selv. Og der har jeg i grunnen saa meget stoff. Jeg elsker aa fortelle saa utførlig som mulig alt hvad jeg tenker og sier og gjør, og ogsaa hvad jeg ikke tenker og ikke sier og gjør, for det har ogsaa sin store betydning. Jeg blir aldri trett av aa fortelle om mine skiftende følelser og min aandelige temperatur. Ofte har jeg ogsaa en drøm aa fortelle, samt hvad jeg saa til min hustru, da jeg vaaknet og hvad hun sa. Og saa har jeg jo hatt mange samtaler i dagens løp (jeg taler naturligvis ogsaa meget om dagen), og dem maa jeg flette inn i min tale. Ja, det er saa overveldende meget jeg har paa hjerte, saa det er ikke rart at mange sier de holder paa aa miste pusten, naar de hører paa mig, jeg har iblandt holdt paa aa miste pusten selv.

Ja, slik har jeg det. Jeg er ellers blitt noksaa alene efterat jeg begynte aa tale i rikelig maal; det er mange som har trukket sig tilbake fra mig, og fra møtene ogsaa; det er naturligvis slike som ikke er saa aandelige som mig. Men jeg er salig likevel, og er saa takknemlig for at jeg faar lov til aa fortsette aa tale. Og vet du hvad en gammel kone sa til mig en dag: "Du er vel lykkelig over at det er en evighet i himmelen efter dette liv her paa jorden, for da faar du en hel evighet til aa tale!" Og naar jeg skal være ærlig, saa maa jeg si at jeg har ofte tenkt paa det samme selv. For det finnes intet som er saa herlig for mig som aa tale."

(E. S. i "Korsets Seier".)
og by Missioneren, Oslo.

News from the Canadian Lutheran Bible Institute at Camrose, Alberta.

The Canadian Lutheran Bible Institute, located at Camrose, Alberta, held its annual meeting Nov. 24th. Due to the many snow-bound roads the attendance was not as large as some of the previous years, but those who managed to attend came with a sincere purpose, determined to see the good work continue in the face of mounting difficulties due to the war pressure and snow-covered crops. Encouraging reports were heard from the dean and the president of the Board. The treasurer's receipts show an income of \$2849.97 for the fiscal year. It may be of interest to those who may not know that the school is now and was dedicated only a year ago. So there are improvements still to be made. The building account shows that \$1401.67 has been paid on labor and material and \$670.00 on loans. The student body raised \$247.75 to finish rooms, the board members finished the teacher's and dean's office. The membership committee reported some 250 active association members. The urgent need of a wooden floor to cover the rough dining hall cement floor was presented and within a few minutes at the close of the session \$146.00 was raised for this purpose.

Pastor Otto Eklund, (Aug.) was elected pres., pastor S. J. Rude, (N.L.C.A.) elected vice-pres., Mr. Robert Erickson, sec'y and Mr. A. G. Lewis, treas. The new Board member elected are: Rev. J. Vikmen, (Aug.) of Edmonton, Mr. M. Nessgaard of Wetaskiwin, Mr. A. Anderson of Edberg and Rev. Erik Haave, (N.L.C.A.) also of Edberg Alberta.

It was left to the faculty to make arrangements for another C.L.B.I. Fellowship Week some time during the winter term. The instructors for the ensuing year are: Rev. C. Bernhardson, dean, pastor A. Vinge, S. J. Rude, and E. Paterson (for the winter term.)

—S. J. Rude.

Luther League Materials

Your district president has a supply of free Luther League posters and tracts which are available for the asking. It would be appreciated if a small sum be sent in stamps to cover mailing costs, but otherwise these materials are gratis. Materials for which a charge is made should be ordered direct from the Luther League office. *But do not send Postal Notes in payment, as these can not be cashed outside of Canada.*

You are reminded that the Bible Institute Book Store at Outlook has a stock of Bibles, Testaments, devotional books, Christian fiction, crosses, Sunday School books Christmas cards, and Scripture text calendars. Mail orders are promptly filled.

Refugee, Too

As straws in the wind, indicating the present friendly attitude to Christianity, note that Chinese writers are beginning to quote from the Bible as naturally as from their own classics.

Chinese painters are beginning to portray scenes from the life of Christ, as if He had lived among them, dressed as they do, and blessed their children as they flocked joyfully around Him. At a time when fifty million people have been driven from their homes by cruel invasion, the fact that the baby Jesus was once a refugee fleeing from the rath of Herod the King, is received with wrapt interest. To multitudes finding shelter in huts and caves, the story of the One who was born in a stable and laid in a manger has great fascination. And those who are making the greatest sacrifice feel an irresistible attraction in One who sacrificed His own life on the cross, making clear once for all the redemptive power of suffering. And they take hope because, though apparently defeated, He so marvelously triumphed.

—The Missionary Broadcaster.

A "War Worker".

Anna Lee Wold, now that she has returned from China where she has lived since 1903, is not satisfied to sit with folded hands. She is playing the part of "mother" to the boys of the Great Lakes Naval Training Station who drop into the Lutheran service center in Waukega, Illinois on "time off". We are thankful to her for every land she cheers.

—Luth. Herald.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

What have they seen in thy house?
(II Kings 20:15.)

* * *

It isn't the chairs and books and things,
Or the pictures that hang on the walls;
And it isn't the bird although gayly he sings,

It's the laughter that sings in the halls;
It's the smile on the face of a mother at night,

And the joy in the little one's eyes,
And our love for each other with all its delight

That makes up the home that we prize.

* * *

But the loving kindness of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children — (Ps. 103:17).

CHRISTMAS CHEER

for our Norwegian Men In The Service ON Land, Sea and in the Air.

I was delighted to see in the last number of the "Shepherd" the letter from the Norwegian Branch of the Canadian Red Cross asking for help in knitting and sewing articles for the Norwegian soldiers. I am sure many good people will respond to this appeal.

May I quote from a letter received recently, "Christmas is approaching and therefore I know we all want to be sure that all of our men, wherever they are, will not spend the day without receiving some message or token of good will from their friends in Canada. The men in the Royal Norwegian Navy, Air Force, Merchant Marine, and in the Convalescent Home, "Kongshaug", must all get Christmas gifts. So we are turning to you knowing that you will be glad to help make them feel less lonely on that day. These boys will not be getting any word from home this year, and the little news they do get describe the brutal way in which the Norwegian people are being trampled upon, left hungry and cold. Let us remember that it is up to us to cheer them.

So please each of you, make up some packages, make them look attractive, and send them so that we receive them before Nov. 20th. (Later gifts can no doubt be made use of for the men in Eastern Canada. Ed.) If you prefer you can send us donations and we shall make up the packages.

We would be very grateful if, as soon as possible, all groups and individual members would write and tell us how many parcels we can count on.

Now let me mention what the boys like best—a letter. Let the men feel that the gift is something personal from you, let them feel that we are behind them, that we know how hard it was for them to leave their families and friends in Norway to the mercy of the barbaric Hun, that we appreciate what they are doing."

I may add; Let us pray for these boys, for Norway and its people when we pray for our own boys.

We have just sent a box from Camrose as the ones for overseas should be in by November 20th. But there is plenty of time yet to send gifts to "Kongshaug Nova Scotia, and Little Norway. Those of you who love Norway and its traditions, do what you can to help this good cause. You will truly feel happy and have a "God Jul" when you have done your part.

—Mrs. O. N. Sorhus.

* * *

Mrs. Sorhus also makes the following suggestion, "Would it not be nice if someone was appointed, to whom all, sending parcels or donations to our Norwegian men, could report? We could then get some idea of what is being done for this cause. Perhaps more would be done. Those who have not started working yet might do so, and those already working might be encouraged to do more."

The W.M.F. editor would be happy to receive such reports for printing in our "Shepherd" column. It would be very interesting reading to us all. So let us hear from you. This applies, of course, to the knitting and sewing done too.

Saskatoon Circuit W.M.F. Fall Meeting

The W.M.F. of the Saskatoon circuit held its fall meeting in the Green Valley Church, Broderick, Sask., Rev. G. O. Evenson's call, October 31st.

After joint devotional exercises with the circuit meeting, the women retired to separate quarters and Mrs. J. R. Lavik opened the meeting by extending a hearty welcome to all present. The president called attention to the fact that the afternoon sessions of the W.M.F. conventions of the circuit are really Workers' Conferences somewhat similar in character to those quite generally held in the circuits in the older districts of our church.

The secretary-treasurer's reports were read and accepted, and the credential committee appointed.

The work accomplished by the circuit Aids as reported on the triplicate cards was considered. The W.M.F. departments not mentioned on the cards were also presented. Of chief interest my be the decision taken with respect to the Reading Project, namely that the societies be asked for a donation of fifty cents a year each towards the circuit circulating library, already in existence on a small scale.

An appeal from the Norwegian Red Cross was read. Other topics having been presented the session closed with the reading of the Lord's prayer.

The evening program was as follows:

1. Opening devotionals led by Rev. L. Knudsen, Hanley.

2. Talk, "Remove Not The Ancient Landmarks"—Mrs. I. Iversen, Saskatoon. It was an inspiring message, emphasizing the thought that we should be thankful for what our forefathers have done in building up the church among us, despite the difficulties and hardship under which they labored. We should preserve what they accomplished and continue the christian work among us, as we rely on God for strength and guidance.

3. Vocal solo—Rev. G. O. Evenson.

4. Paper, "Prayer" by Mrs. G. Aarestad, Watrous. The nature, purpose, and forms of prayer were presented. Prayer is more than words. It is an attitude of the heart. To pray is to let Jesus enter the heart. Let us pray in faith, nothing doubting, building upon the promises of Scripture.

5. Vocal solo, Mrs. A. Hjortaas, Macrorie.

6. Talk, Rev. B. O. Lokensgard, Saskatoon. He voiced an appreciation of what the W.M.F. has accomplished in the church during the past twenty five years. As this was Reformation Day, that event and its importance was also stressed.

7. Vocal duet, "Take Time To Be Holy" by Mrs. L. Knudsen and Miss Helen Olson.

8. Remarks, "Rev. J. R. Lavik, Saskatoon.

9. Vocal solo, "The Stranger of Galilee", Rev. G. O. Evenson.

10. Offering — \$12.35.

11. Closing hymn, followed by prayer and the benediction. Rev. Evenson.

Mrs. G. Aarestad, Secretary.

* * *

Upon request the list of officers of the Saskatoon circuit is herewith added:

President—Mrs. J. R. Lavik, Luther Sem., Saskatoon, Sask.

Vice-Pres.—Mrs. G. O. Evenson, Outlook.

Sec.-Treas.—Mrs. G. Aarestad, Watrous.

Department Secretaries: Mission Box—Mrs. Selmer Anderson, Langham; Thank-offering—Mrs. Oscar Hamre, Hanley; Life and In Memoriam—Mrs. L. Ulven, Strongfield; Cradle Roll—Mrs. R. H. Pinkerton, Valley Park; Historian—Mrs. D. Fotheringham, Watrous; Christian Nurture—Mr. A. Erlandson, Penzance; and Literature and Reading Project—Mrs. A. Hjortaas, Macrorie.

The Zion Luth. Ladies' Aid, Saskatoon, is busy knitting and sewing in response to the recent appeal from the Norwegian Red Cross. It is also sending a Christmas donation and Christmas packages.

The L.D.R. Worship Offering.

A new appreciation has come to the members of Bethel Church in Minneapolis both as to the meaning of "worship" and of "offering" since adopting the Worship Offering Plan. A system of membership dues was first used, and the uniform, cut-and-dried measure of giving had none of the overflow or the glow that goes with a worship offering after a worship meditation.

The tone of the whole organization has changed—there is a glad willingness to be a part of the great program to further God's work, and a joy in being privileged to do so that has run over into all the functions of the organization, resulting in warmer hearted and more whole hearted fellowship between members, and in meetings that have a genuineness and vitality about them that was lacking before.

There is also, of course, the happy result that the treasury has ample funds for all projects and contains nearly ten times as much as it did under the old plan. The glad eagerness with which members inquire from the treasurer the result of the evening's offering long before it is ready for official report, verifies the delight they take in having a part in this plan.

Bethel L.D.R. can very enthusiastically endorse the Worship Offering Plan as bringing greater blessings to the individual members of the L.D.R. as well as to the organization itself.

—Maren Rebney.
In "Lutheran Herald."

THE RAINBOW OF PRAYER

Dedicated to the mothers of the men in the service by L. B. WHITE.

There's a rainbow that reaches to heaven;
It's my beautiful rainbow of prayer.
It carries my love to the Father above,
Then on to my boy over there.

This rainbow can span the wide oceans,
No cannon can break its strong line.
Where e'er he may be, on land or on sea,
It will reach to that dear boy of mine.

May he cling to his end of this rainbow,
And send back his prayer and love.
For it means, Oh, so much, just to know
he's in touch,
Every day with our Savior above.

Let our prayers from each end of this rainbow,

Arching up to the heavenly throne,
Draw us closer each day in a spiritual way,
Make us feel we are truly Christ's own.

May his heart keep with Christ as he follows

The banner of freedom unfurled;
May he hear Jesus say, "I am with you
always
Even unto the end of the world".

WHAT?

2c and 5c Per Week Would Mean To The Mission Box Department.

If 10 women in each of our 2700 societies give only 2 c. fifty two times a year it would amount to \$28,080.00.

5c fifty two times a year would mean \$70,200.00.

If each one of the 100,000 women in the W.M.F. gave only two cents each week it would mean \$104,000.00.

Five cents each week would mean \$260,000.00.

One hundred thousand women praying once a week for our Missions would mean 5,200,000 prayers annually.

THINK WHAT IT WOULD MEAN FOR HOME AND FOREIGN MISSIONS!

PRAY! GIVE! GO!

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